

Ta Ha'

Makkan Period

In the name of Allah, the Most Merciful, the Most Compassionate

[1] *Ta'Ha'*

[2] We did not reveal the Qur'an to you to cause you distress;

[3] it is only a reminder for him who fears Allah;¹

[4] a revelation from Him Who created the earth and the high heavens.

[5] The Most Compassionate Lord is settled on the Throne (of the Universe).

[6] To Him belongs all that is in the heavens and all that is in the earth, and all that is in between, and all that is beneath the soil.

[7] Whether you speak out aloud (or in a low voice), He knows what is said secretly, and even that which is most hidden.

[8] Allah - there is no god but He. His are the most excellent names.

1. God did not reveal the Qur'an in order that the Prophet (peace be on him) might suffer by trying to accomplish something that was impossible to achieve. The Prophet (peace be on him) was not required to make those who had consciously decided not to accept the Truth believe in it. Nor was he required to imbue faith in people whose hearts had been sealed against the acceptance of that faith. The Qur'an was revealed simply as a reminder and as an admonition so that those who feared God might take heed.

[9] Has the story of Moses reached you?

[10] When he saw a fire² and said to his family: "Hold on! I have just perceived a fire; perhaps I will bring a brand from it for you, or I will find some guidance at the fire about the way to follow."³

[11] When he came to it, a voice called out: "Moses!

[12] Verily I am your Lord! Take off your shoes, You are in the sacred valley, Tuwa!

[13] I Myself have chosen you; therefore, give ear to what is revealed.

[14] Verily I am Allah. There is no god beside Me. So serve Me and establish Prayers to remember Me.

[15] The Hour of Resurrection is coming. I have willed to keep the time of its coming hidden so that everyone may be recompensed in accordance with his effort.

[16] Let him who does not believe in it and follows his lust not turn your thought away from it, lest you are ruined.

[17] And what is in your right hand, O Moses?"

[18] Moses answered: "This is my staff. I lean on it (when I walk), and with it I beat down leaves for my flock, and I have many other uses for it."

[19] He said: "Moses, throw it down."

2. This happened when the Prophet Moses (peace be on him), after his years of exile in Midian, was on his way back to Egypt accompanied by his wife whom he had married there.

3. It appears that this occurred at night in winter. Moses (peace be on him) was crossing the southern part of the Sinaitic peninsula when he saw a fire at some distance. He decided to venture over to the place where he saw the fire in the hope that he would either be able to obtain some fire that would keep his family warm during the night, or at least gain directions for the journey ahead. Ironically, he went to that spot expecting to find something ordinary and commonplace - the way to his destination in this world, only to find a way that was far more valuable - the way of success and felicity in the Hereafter.

[20] So he threw it down, and lo! it was a rapidly moving snake.

[21] Then He said: "Seize it and have no fear. We shall restore it to its former state.

[22] And place your hand in your armpit, it will come forth shining white,⁴ without blemish, This is another Sign of Allah,

[23] for We shall show you some of Our greatest Signs.

[24] And go to Pharaoh now for he has transgressed all bounds."

[25] Moses said: "Lord! Open my breast for me;

[26] and ease my task for me,

[27] and loosen the knot from my tongue

[28] so that they may understand my speech;

[29] and appoint for me, from my household, someone who will help me bear my burden -

[30] Aaron, my brother.

[31] Strengthen me through him

[32] and let him share my task

[33] that we may abundantly extol Your glory;

[34] and may remember You much.

[35] Verily, You have always watched over us."

[36] He said: "Moses, your petition is granted.

[37] We have again bestowed Our favour upon you.

[38] Recall, when We indicated to your mother through inspiration:

[39] 'Put the baby into a chest and then throw him in the river. The river will throw him up on the shore, and then an enemy of Mine and an enemy of his will take him. And I spread My love over you in order that you might be reared in My sight.

[40] Recall, when your sister went along, saying: 'Shall I direct you to one who will take charge of him?' ⁵ Thus We brought you back to your mother so that her heart might be gladdened and she might not grieve. Moses, recall when you slew a person. We delivered you from distress and made you go through several trials. Then you stayed for several years among the people of Midian, and now you have come at the right moment as ordained.

4. Although Moses' hand would become as bright as the sun, this would happen without causing him any harm.

5. That is, she was walking along the river bank keeping an eye on the chest. Then, when the people from the House of Pharaoh picked up the child and looked for a nurse for it, she went up and told them this.

[41] I have chosen you for My service.

[42] So go forth, both you and your brother, with My Signs, and do not slacken in remembering Me.

[43] Go both of you to Pharaoh, for he has transgressed all bounds,

[44] and speak to him gently, perhaps he may take heed or fear (Allah)."

[45] The two said: ⁶ "Lord! We fear he may commit excesses against us, or transgress all bounds."

[46] He said: "Have no fear. I am with you, hearing and seeing all.

[47] So, go to him, and say: 'Behold, both of us are the Messengers of your Lord. Let the Children of Israel go with us, and do not chastise them. We have come to you with a sign from your Lord; and peace shall be for him who follows the true guidance.

[48] It has been revealed to us that chastisement awaits those who called the lie to the truth and turned away from it.' "

[49] Pharaoh said:⁷ "Moses! Who is the Lord of the two of you?"

[50] He said: "Our Lord is He Who gave everything its form and then guided it."⁸

6. It would appear that this incident relates to the time when Moses had already reached Egypt and when Aaron had begun to assist him in his mission. Presumably before proceeding to Pharaoh, both Moses and Aaron had made known to God their fears about the evil that might befall them.

7. The story resumes from the time the two brothers reach Pharaoh's court.

[51] Pharaoh asked: "Then, what is the state of the former generations?"⁹

[52] Moses said: "Its knowledge is with my Lord, recorded in the Book. My Lord does not err, nor does He forget."¹⁰

[53] He¹¹ it is Who spread the earth for you; and made in it paths for you, and sent down water from the sky, and then through it We brought forth many species of diverse plants.

8. All that exists in the world, whatever its shape is the creation of God alone. Now God did not simply create each thing on a certain pattern and leave it at that; rather, He taught each created being how it should function and fulfil the purpose for which it had been created. It is God Who gave sight to the eyes and hearing power to the ears and Who taught the fish to swim and the birds to fly. In sum, He not only created but also provided guidance to everything in the universe as to how it should function.

9. Pharaoh here points out that if it is God, as Moses claims, Who has created everything to perfection and Who guides it to perform its assigned role, and if there really is no Lord other than God, then this also clearly means that the ancestors of yore who had worshipped deities other than God were in error. Were they really in error and deserved God's punishment? Were they all –their venerable ancestors - dumb, stupid people?

10. Pharaoh's intent was probably to arouse the prejudice and hostility of his audience against Moses, and through them, the prejudice and hostility of the people at large. Instead, Moses replied with the utmost wisdom, saying something which was at once true but which also frustrated Pharaoh's evil designs. He pointed out that howsoever their ancestors might have behaved, they had completed their terms of life and returned to God. The record of all their acts during their lives was with God Who knew well all that they did and Who was also well aware of the motives behind those acts. It was for God, and God alone, to judge them. Indeed He alone has the requisite knowledge to do so.

11. It would appear that Moses' response concludes with the end of verse 52. The passage which follows, i.e. from verse 53 to verse 55, consists of an admonition.

[54] So eat yourself and pasture your cattle. Surely there are many Signs in this for people of understanding.

[55] From this very earth We created you and to the same earth We shall cause you to return, and from it We shall bring you forth to life again.

[56] Indeed We showed Pharaoh Our Signs, all of them, but he declared them to be false and rejected them.

[57] He said: "Have you come to us to drive us out of our land by your sorcery?"

[58] We shall confront you with a sorcery like your own. So appoint a day when both of us might meet face to face in an open space; an appointment which neither we nor you shall fail to keep."

[59] Moses said: "The appointment to meet you is on the Day of the Feast and let all people come together before noon."¹²

[60] Pharaoh went back and concerted all his stratagem and returned for the encounter.

[61] (At the time of the encounter) Moses said to them: "Woe to you! Do not invent falsehoods against Allah¹³ lest He destroy you with a scourge. Surely those who invent lies shall come to grief."

12. Pharaoh commanded his magicians to perform their wondrous feats, turning rods and ropes into serpents and the like. He fully believed that once such feats had been performed, Moses' miracles would lose all their effect. So when Pharaoh himself suggested an encounter between Moses and the magicians, Moses was able to seize this opportunity to demonstrate the difference between sorcery and miracle. Hence Moses readily agreed, further adding that instead of fixing a special time and place for that purpose, the national festival that was about to take place be availed since it would attract people from all over the country. Moses preferred the encounter to take place in front of all those who were expected to attend the festival, and during broad daylight, so that there would remain no ambiguity concerning the question in dispute.

13. The people concerned were asked not to fabricate a lie against God, to refrain from calling Moses' miracle a feat of magic, and from calling a true Messenger of God a magician, one given to lying.

[62] Thereupon they wrangled among themselves about the matter and conferred in secret.¹⁴

[63] Some of them said: "These two are magicians, who want to drive you out of your land with their magic and to destroy your excellent way of life.

[64] So muster all your stratagem and come forth in a row. Whoever prevails today shall triumph."

[65] The magicians said: "Moses, will you throw down or shall we be the first to throw?"

[66] Moses replied: "No, let it be you to throw first." Then suddenly it appeared to Moses, owing to their magic, as if their ropes and staffs were running.

14. This shows that they had begun to feel weakened from within. They realized that what Moses had performed was not magic. Hence, they faced Moses in the encounter with considerable trepidation and reluctance, and when the encounter began, their resolve simply dissipated. They probably disagreed among themselves about whether the encounter should take place on the occasion of the great national festival, which would be attended by a large number of people from all parts of the land, and which would also take place in broad daylight enabling all to witness it. Some people in Pharaoh's rank seem to have been opposed to the idea, thinking that if they suffered a public defeat and people became aware of the difference between miracles and magic, then it would be extremely difficult to avoid a crushing defeat.

[67] So Moses' heart was filled with fear.¹⁵

[68] We said to him: "Have no fear; for it is you who will prevail.

[69] And throw down what is in your right hand; it will swallow up all that they have wrought. They have wrought only a magician's stratagem. A magician cannot come to any good, come whence he may."

[70] Eventually the magicians were impelled to fall down prostrate¹⁶ and said: "We believe in the Lord of Moses and Aaron."

[71] Pharaoh said: "What! Did you believe in Him even before I permitted you to do so? Surely, he must be your chief who taught you magic. Now I will certainly cut off your hands and your feet on opposite sides, and will crucify you on the trunks of palm-trees, and then you will come to know which of us can inflict sterner and more lasting torment."

15. It would appear that no sooner had Moses (peace be on him) said: "throw" than the magicians instantly threw their rods and ropes towards him, momentarily making Moses feel as if hundreds of serpents were speeding towards him. There is nothing strange about the fact that such a spectacle would have momentarily stunned Moses. For a human being remains a human being even if he is a Prophet. It is worth noting that the Qur'an here indicates that even Prophets are vulnerable to magical effects just like any other human being. Magicians do not have the power to deprive a Messenger of God of his Messengership. But it is nevertheless possible that magic might temporarily have some effect on the human powers of a Messenger. This refutes the position of those who, when they come across the traditions which mention that the Prophet Muhammad (peace be on him) was affected by magic, find the idea of a Messenger of God being affected by magic so outrageous that they not only reject the particular hadith in question, but also go so far as to deny the authenticity of the whole corpus of Hadith.

16. When Pharaoh's magicians observed the miraculous impact of Moses' rod, they were readily convinced that it was a genuine miracle, and had nothing to do with magic. Instantly

and involuntarily they fell down in prostration, as if someone had forcibly thrown them to the ground.

[72] The magicians answered: "By Him Who has created us, we shall never prefer you to the Truth after manifest Signs have come to us. So decree whatever you will. Your decree will pertain, at the most, to the present life of the world.

[73] We believe in our Lord that He may forgive us our sins and also forgive us the practice of magic to which you had compelled us. Allah is the Best and He alone will abide."

[74] The truth is that¹⁷ Hell awaits him who comes to his Lord laden with sin; he shall neither die in it nor live.

[75] But he who comes to Him with faith and righteous works shall be exalted to high ranks,

[76] and shall live forever in everlasting Gardens beneath which rivers flow. Such will be the reward of those who purify themselves.

[77] Most certainly We revealed¹⁸ to Moses: "Proceed with My servants in the night and strike for them a dry path in the sea. Have no fear of being overtaken, nor be afraid of treading through the sea."

[78] Pharaoh pursued them with his hosts, but they were fully overwhelmed by the sea.

[79] Pharaoh led his people astray; he did not guide them aright.

17. This remark is from God and supplements the magicians' statement. The style of the sentence makes it quite evident that it could not have been made by the magicians.

18. After describing this encounter between Moses and the magicians, detailed information of the incidents which occurred during the Israelites' long stay in Egypt are omitted. The story resumes from the time Moses was commanded by God to take the Israelites out of Egypt.

[80] Children of Israel! ¹⁹ We saved you from your enemy and made a covenant with you on the right side of the Mount and sent down on you manna and quails,

[81] saying: "Partake of the good things that We have provided for you, but do not transgress lest My wrath fall upon you; for he upon whom My wrath falls is ruined.

[82] But I am indeed Most Forgiving to him who repents and believes and does righteous works and keeps to the Right Way."

[83] "But, O Moses, what has made you come in haste from your people?"²⁰

[84] He said: "They are close behind me, and I hastened to You, Lord, that You may be pleased with me."

[85] Said He; "Verily We tested your people in your absence and the Samiri led them astray."²¹

[86] Moses returned to his people full of wrath and grief, and said: "My people! Has your Lord not made good an excellent promise He made to you? ²² And has a long time passed since those promises were fulfilled? Or was it to incur the wrath of your Lord that you broke your promise with me?"

19. Here, details of how the Israelites crossed the sea and arrived at the foot of Mount Sinai are omitted. These details are, however, mentioned in al-A'raf 7:136-47.

20. It appears from this sentence that Moses' eagerness for an encounter with God meant that he went ahead of his people. Before the caravan of people could reach the right side of Mount Sinai, Moses had already left on his solo journey and stood in God's presence.

21. That is, the Samiri made a golden calf and set it up as an object of worship for the people.

22. The Israelites had received all the bounties promised to them by their Lord. In other words, God enabled them to leave Egypt in safety. He also liberated them from bondage; He annihilated their enemies and provided them with food and shelter when they were in the desert and when they occupied the mountainous region. Had these promises not been fulfilled? God had promised to grant them law and Guidance. Did this not amount to promising them a mighty good?

[87] They answered: "We did not break our promise with you out of our own volition; but we were laden with the load of people's ornaments, and we simply threw them down"²³ (into the fire), and the Samiri²⁴ also threw down something,

[88] and brought out of there (from the molten gold) the effigy of a calf that lowed." The people cried out: "This is your deity and the deity of Moses, whom Moses has forgotten."

[89] Did they not see that it did not return a word to them, and had no power either to hurt them or to cause them any benefit?

[90] Certainly Aaron had said to them even before (the return of Moses): "My people, you were fallen into error because of the calf. Surely your Lord is Most Compassionate; so follow me and obey my command."

[91] But they answered: "By no means shall we cease to Worship it until Moses returns to us."

23. This was the excuse offered by those who had been lured by the Samiri. Their contention was that they had simply thrown away their jewellery without intending to make a calf from the same that they would then worship. Nor had they any idea what people intended to do with their jewellery. Whatever happened after that was such that they were involuntarily pushed towards polytheism.

24. *If one read carefully the words: "... and we threw them down"(verses 87-91) one will appreciate that at this point the statement of the Israelites comes to an end. Whatever details follow are from God rather than from the Israelites.*

[92] (After rebuking his people) Moses turned to Aaron and said: "Aaron! What prevented you, when you saw them going astray,

[93] from following my way? Have you disobeyed my command?"²⁵

[94] Aaron answered: "Son of my mother! Do not seize me with my beard, nor by (the hair of) my head. I feared that on returning you might say: 'You sowed discord among the Children of Israel, and did not pay heed to my words.'"²⁶

[95] Moses said: "What, then, is your case, O Samiri?"

25. *"Command" here refers to Moses' directive to Aaron when he delegated the leadership of the Israelites to Aaron in his absence as he headed to the Mount. According to the Qur'an: "And Moses said to Aaron his brother: 'Take my place among my people, act righteously, and do not follow the path of those who create mischief' " (al-A'raf 7:142).*

26. *Aaron's reply does not mean that the maintenance of unity in the ranks of the people was of greater importance than their adherence to the Truth. Nor that unity, even if it had been brought about by common acceptance of polytheism, is preferable to national disunity even if it is caused by distinguishing between Truth and falsehood. If anyone interprets this verse in this sense, it would be nothing short of distorting the Qur'anic message. For a better understanding of the point made by Aaron the following verse should be read in conjunction with it: "My mother's son, the people overpowered me and almost killed me. So let not my enemies gloat over me, and do not number me among the wrong- doing folk" (al-A'raf 7:150). On reading both the verses together, the picture that emerges is that Aaron tried his best to prevent his people from falling into calf-worship, but they reacted with great hostility towards him and were even intent on killing him. Fearing that civil strife might break out before Moses returned, Aaron remained silent. He did so lest Moses might rebuke him, complaining as to why he had not waited for him; if he was not in a position to control things, why had he let things escalate to the extent that the situation got totally out of hand?*

[96] He answered: "I saw what the people did not see. So I took a handful of dust from the trail of the Messenger, and I flung it (into the fire). Thus did my mind prompt me."²⁷

[97] Moses said: "Be gone, then. All your life you shall cry: 'Untouchable.'²⁸ There awaits a term for your reckoning that you cannot fail to keep. Now look at your god that you devotedly adored: We shall burn it and scatter its remains in the sea.

[98] Your God is none else than Allah, beside Whom there is no god. His knowledge embraces everything."

[99] (O Muhammad), thus do We recount to you the events of the past, and We have bestowed upon you from Ourselves an admonition.

[100] He who turns away from it will surely bear a heavy burden on the Day of Resurrection,

[101] and will abide under this burden for ever. Grievous shall be the burden on the Day of Resurrection,

[102] the Day when the Trumpet shall be sounded and We shall muster the sinners, their eyes turned blue with terror.

[103] They shall whisper among themselves: "You stayed on the earth barely ten days."

[104] We know well what they will say to one another: We also know that even the most cautious in his estimate will say: You lived in the world no more than a day."

27. The term "Messenger" could have been used by the Samiri to denote Moses, which demonstrates just how crafty he was. For such a statement, suggesting that even Moses' footprint could produce miracles, such as the emergence of the golden calf, was designed to flatter the Prophet Moses (peace be on him).

28. Not only was the Samiri branded as an outcast prohibited from maintaining any social relations, he was also directed to constantly announce his outcast status so that everyone knew that he could not be touched -in the same way that everyone avoided contact with lepers.

[105] They ask you concerning the mountains: "Where will they go?" Say: "My Lord will scatter them like dust,

[106] and leave the earth a levelled plain

[107] in which you shall find no crookedness or curvature.

[108] On that Day people shall follow straight on to the call of the summoner, no one daring to show any haughtiness. Their voices shall be hushed before the Most Compassionate Lord, so that you will hear nothing but a whispering murmur.

[109] On that Day intercession shall not avail save of him whom the Most Compassionate Lord permits, and whose word of intercession is pleasing to Him.

[110] He knows all that is ahead of them and all that is behind them, while the others do not know.

[111] All faces shall be humbled before the Ever-Living, the Self-Subsisting Lord, and he who bears the burden of iniquity will have failed;

[112] but whosoever does righteous works, being a believer, shall have no fear of suffering wrong or loss."

[113] (O Muhammad), thus have We revealed this as an Arabic Qur'an²⁹ and have expounded in it warning in diverse ways so that they may avoid evil or become heedful.

29. That is, the Qur'an abounds in good teachings and sound counsel.

[114] Exalted is Allah, the True King!³⁰ Hasten not with reciting the Qur'an before its revelation to you is finished, and pray: "Lord! Increase me in knowledge."³¹

[115] Most certainly We had given Adam a command before, but he forgot. We found him lacking in firmness of resolution.³²

[116] Recall when We said to the angels: "Prostrate yourselves before Adam"; all prostrated themselves save *Iblis*. He refused.

[117] Then We said: "Adam! He is an enemy to you and to your wife. So let him not drive both of you out of Paradise and plunge you into affliction,

[118] (for in Paradise) neither are you hungry nor naked,

[119] nor face thirst or scorching heat."

[120] But Satan seduced him, saying: "Adam! Shall I direct you to a tree of eternal life and an abiding kingdom?"

[121] Then the two of them ate the fruit of that tree and their shameful parts became revealed to each other, and they began to cover themselves with the leaves from the Garden.³³ Thus Adam disobeyed his Lord and strayed into error.

30. Such statements are usually made in the Qur'an while winding up a discourse, the purpose being to conclude with a celebration of God's glory. The context and the style here indicate that the current discourse has come to an end and that a new one starts with verse 115: "Most certainly We had given Adam a command before"

31. Evidently, while receiving the revelation, the Prophet (peace be on him) had repeated the words of the message in order to fully retain them in his memory. This was bound to distract him from receiving the message for his mental concentration would have been affected. It was necessary, therefore, that the Prophet (peace be on him) should be apprised of the right manner of receiving the revelation, be directed not to try to memorize the revelation before the process of receiving it was over.

32. Adam did not disobey God out of pride and deliberate rebelliousness. His fault rather lay in not paying sufficient attention to God's directive, in being forgetful and weak in his resolve.

33. In other words, as Adam and Eve disobeyed God, they were deprived of the comforts and amenities automatically available to them in Paradise under the special scheme of things

obtaining there. They were first deprived of clothing. Later, the arrangement to provide food, water and shelter without any effort on their part was discontinued.

[122] Thereafter his Lord exalted him, accepted his repentance, and bestowed guidance upon him,³⁴

[123] and said: "Get down, both of you, (that is, man and Satan), and be out of it; each of you shall be an enemy to the other. Henceforth if there comes to you a guidance from Me, then whosoever follows My guidance shall neither go astray nor suffer misery.

[124] But whosoever turns away from this Admonition from Me shall have a straitened life,³⁵ We shall raise him blind on the Day of Resurrection,"

[125] where-upon he will say: "Lord! Why have You raised me blind when I had sight in the world?"

[126] He will say: "Even so it is. Our Signs came to you and you ignored them. So shall you be ignored this Day."

34. Unlike Satan, however, Adam was not banished from a state of grace. God did not let him remain in the state into which he had fallen as a result of his disobedience; instead, He pulled him out of the morass into which he had become enmeshed, pardoned him and selected him for a special service to His cause.

35. This does not mean that all those who are unrighteous will necessarily face poverty. What is meant is that such people will be unable to find peace and contentment. Someone may be a millionaire, and yet his life will be plagued by discontent and restlessness. Likewise, even the ruler of a vast empire may be intensely unhappy and suffer much mental agony. For it is quite possible that the success of such persons was brought about by blatantly evil means with the result that they suffer great mental anguish. Such persons will always remain in conflict with their conscience and everything around them will deprive them of true peace and happiness.

[127] Thus do We requite him who transgresses and does not believe in the signs of your Lord (during the life of the World); and surely the punishment of the Hereafter is even more terrible and more enduring.

[128] Did they not find any guidance in the fact that We destroyed many nations in whose ruined dwelling-places they now walk about? Surely there are many Signs in them for people endowed with wisdom.

[129] Were it not for a word already gone from your Lord, the decree (of their destruction) would have come to pass.

[130] So bear patiently with what they say. Glorify your Lord, praising Him before sunrise and before sunset, and in the watches of the night, and glorify Him and at the ends of the day³⁶ that you may attain to happiness.³⁷

36. *"Glorify your Lord, praising Him before sunrise and before sunset" means the observance of Prayer. This verse also indicates the timings of Prayer: Fajr Prayer is before sunrise, 'Asr Prayer before sunset, and 'Isha' and Tahajjud Prayers in the hours of the night. As to the "ends of the day," they can, at most, be three in number: in the morning, a little past midday, and in the evening. Hence "the sides of the day" refer to Fajr, Zuhr and Maghrib Prayers.*

37. *There are two possible meanings of this verse and it is quite probable that both of them are meant. In one sense, the verse urges the Prophet (peace be on him) to feel contented with his present state wherein he has to endure a number of unpalatable things for the sake of his mission. According to the alternative meaning of the verse, the Prophet (peace be on him) is urged to do as he was directed because his efforts would soon bear fruit and this would gladden his heart.*

[131] Do not turn your eyes covetously towards the embellishments of worldly life that We have bestowed upon various kinds of people to test them. But the clean provision³⁸ bestowed upon you by your Lord is better and more enduring.

[132] Enjoin Prayer on your household, and do keep observing it. We do not ask you for any worldly provision; rather, it is We Who provide you, and ultimately the pious will end up the best.

[133] They ask: "Why does he not bring us a (miraculous) sign from his Lord?" Has there not come to them a Book containing the teachings of the previous scriptures?³⁹

[134] Had We destroyed them through some calamity before his coming, they would have said: "Our Lord! Why did You not send any Messenger to us that we might have followed Your signs before being humbled and disgraced?"

[135] Tell them, (O Muhammad): "Everyone is waiting for his end. Wait, then, and you will soon know who are the people of the Right Way, and are rightly-guided."

38. *We have translated the word rizq here as meaning "clean provision". For any unlawful earning cannot be a clean provision from God.*

39. *It was nothing short of a miracle that a person from among them, an unlettered person, had come forth with a Book which embodied the quintessence of the Scripture teachings. Not only did it bring together all the guidance embodied in the Scriptures, it also explained their content in such a manner that could now be comprehended by people of even ordinary understanding.*